



*In the name of Allah: the Compassionate, the Merciful*

## سورة المطففين

# AL-MUTAFFIFIN

### Name

It is derived from the very first verse; *Wayl-ul-lil mutaffifin*.

### Period of Revelation

The style of the Surah and its subject matter clearly show that it was revealed in the earliest stage at Makkah, when surah after surah was being revealed to impress the doctrine of the Hereafter on the people's minds. This Surah was revealed when they had started ridiculing the Muslims and disgracing them publicly in the streets and in their assemblies, but persecution and manhandling of the Muslims had not yet started. Some commentators regard this as a Madani Surah. This misunderstanding has been caused by a tradition from Ibn Abbas according to which when the Holy Prophet (upon whom be peace) arrived in Madinah, the evil of giving short weight and measure was widespread among the people there. Then Allah sent down *Wayl ul-lil mutaffifin* and the people began to give full weight and measure. (Nasa'i, Ibn Majah, Ibn Marduyah, Ibn Jarir, Baihaqi: *Shu`ab-il-Iman*) But, as we have explained in the introduction to Surah Ad-Dahr, the common practice with the Companions and their successors was that when they found that a verse applied to a certain matter of life, they would say that it had been sent down concerning that particular matter. Therefore, what is proved by the tradition of Ibn Abbas is that when after his emigration to Madinah the Holy Prophet (upon whom be peace) saw that the evil was widespread among the people there, he recited this Surah before them by Allah's Command and this helped them mend their ways.

### Theme and Subject Matter

The theme of this Surah too is the Hereafter. In the first six verses the people have been taken to task for the prevalent evil practice in their commercial dealings. When they had to receive their due from others, they demanded that it be given in full, but when they had to measure or weigh for others, they would give less than what was due. Taking this one evil as an example out of countless evils prevalent in society, it has been said that it is an inevitable result of the heedlessness of the Hereafter.

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Unless the people realized that one day they would have to appear before God and account for each single act they performed in the world, it was not possible that they would adopt piety and righteousness in their daily affairs. Even if a person might practise honesty in some of his less important dealings in view of "honesty is the best policy", he would never practise honesty on occasions when dishonesty would seem to be "the best policy". Man can develop true and enduring honesty only when he fears God and sincerely believes in the Hereafter, for then he would regard honesty not merely as "a policy" but as "a duty" and obligation, and his being constant in it, or otherwise, would not be dependent on its being useful or useless in the world.

Thus, after making explicit the relation between morality and the doctrine of the Hereafter in an effective and impressive way, in vv. 7-17, it has been said: The deeds of the wicked are already being recorded in the black list of the culprits, and in the Hereafter they will meet with utter ruin. Then in vv. 18-28, the best end of the virtuous has been described and it has been laid that their deeds are being recorded in the list of the exalted people, on which are appointed the angels nearest to Allah.

In conclusion, the believers have been consoled, and the disbelievers warned, as if to say: "The people who are disgracing and humiliating the believers today, are culprits who, on the Resurrection Day, will meet with a most evil end in consequence of their conduct, and these very believers will feel comforted when they see their fate."

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## ﴿1﴾ وَيْلٌ لِّلْمُطَفَّفِينَ

		To Al-Mutaffifin (those who give less in measure and weight)	لِلْمُطَفَّفِينَ	Woe	وَيْلٌ
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Translit	Waylun Lilmuttaffifina				
AhmedAli				کم تو نے والوں کے لیے تباہی ہے	
Jalandhry				نہ پاپ اور قول میں کمی کرنے والوں کے لیے خرابی ہے	
YusufAli	Woe to those that deal in fraud—				
M.Khan	Woe to Al-Mutaffifun (those who give less in measure and weight).				
Pickthal	Woe unto the defrauders:				
Shakir	Woe to the defrauders,				

## ﴿2﴾ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

They receive by measure	أَكْتَالُوا	When	إِذَا	Those who	الَّذِينَ
They demand full measure	يَسْتَوْفُونَ	Men	النَّاسِ	From (on)	عَلَى

Translit	Al-Ladhīna 'Idhā Aktālū 'Alá An-Nāsi Yastawfūna				
AhmedAli				وہ لوگ کہ جب لوگوں سے ماپ کر لیں تو پورا کریں	
Jalandhry				جو لوگوں سے ناپ کر لیں تو پورا لیں	
YusufAli	Those who, when they have to receive by measure from men, exact full measure.				
M.Khan	Those who, when they have to receive by measure from men, demand full measure,				
Pickthal	Those who when they take the measure from mankind demand it full,				
Shakir	Who, when they take the measure (of their dues) from men take it fully,				

## ﴿3﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Or	أَوْ	They give by measure to them	كَالُوهُمْ	And when	وَإِذَا
		They give less than due	يُخْسِرُونَ	They give by weight to them	وَزَنُوهُمْ

Translit	Wa 'Idhā Kālūhum 'Aw Wazanūhum Yukhsirūna				
AhmedAli				اور جب ان کو ماپ کریا توں کر دیں تو گھٹا کر دیں	
Jalandhry				اور جب ان کو ناپ کریا توں کر دیں تو کم کر دیں	
YusufAli	But when they have to give by measure or weight to men, give less than due.				
M.Khan	And when they have to give by measure or weight to (other) men, give less than due.				

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Pickthal	But if they measure unto them or weight for them, they cause them loss.
Shakir	But when they measure out to others or weigh out for them, they are deficient.

﴿4﴾ أَلَا يَظْنُ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

They	أُولَئِكَ	Think	يَظْنُ	Do not	أَلَا
		(will be) resurrected	مَبْعُوثُونَ	That they	أَنَّهُمْ

Translit	'Alā Yažunnu 'Ūla'ika 'Annahum Mab`ūthūna
AhmedAli	کیا وہ نیال نہیں کرتے کہ وہ اٹھائے جائیں گے
Jalandhry	کیا یہ لوگ نہیں جانتے کہ اٹھائے بھی جائیں گے
YusufAli	Do they not think that they will be called to account?—
M.Khan	Do they not think that they will be resurrected (for reckoning),
Pickthal	Do such (men) not consider that they will be raised again
Shakir	Do not these think that they shall be raised again

﴿5﴾ لِيَوْمٍ عَظِيمٍ

		Great	عَظِيمٍ	On a Day	لِيَوْمٍ
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Translit	Liyawmin 'Ažīmin
AhmedAli	اس بڑے دن کے لیے
Jalandhry	(یعنی) ایک بڑے (سخت) دن میں
YusufAli	On a Mighty, Day,
M.Khan	On a Great Day,
Pickthal	Unto an awful Day,
Shakir	For a mighty day,

﴿6﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Mankind	النَّاسُ	Will stand	يَقُومُ	The Day (when)	يَوْمٌ
		(of) the worlds	الْعَالَمِينَ	Before the Lord	لِرَبِّ

Translit	Yawma Yaqūmu An-Nāsu Lirabbi Al- 'Ālamīna
AhmedAli	جس دن سب لوگ رب العالمین کے سامنے کھڑے ہوں گے
Jalandhry	جس دن (تمام) لوگ رب العالمین کے سامنے کھڑے ہوں گے
YusufAli	A Day when (all) mankind will stand before the Lord of the Worlds?
M.Khan	The Day when (all) mankind will stand before the Lord of the 'Alamīn (mankind, jinn and all that exists)?

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Pickthal	The day when (all) mankind stand before the Lord of the Worlds?
Shakir	The day on which men shall stand before the Lord of the worlds?

## ﴿7﴾ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجْنٍ

Record	كِتَابٌ	Truly	إِنْ	Nay	كَلَّا
Sijjin	سِجْنٍ	(is) in	لَفِي	(of) the sinners, wicked	الْفُجَّارِ

Translit	<i>Kallā 'Inna Kitāba Al-Fujjāri Laft Sijjīnīn</i>
AhmedAli	ہر گز ایسا نہیں پائیتے ہے شک نافرمانوں کے اعمال نامے سجین میں میں
Jalandhry	سن رکھ کر بدکاروں کے اعمال سجین میں میں
YusufAli	Nay! Surely the Record of the Wicked is (preserved) in Sijjin
M.Khan	Nay! Truly, the Record (writing of the deeds) of the Fujjār (disbelievers, polytheists sinners, evil-doers and wicked) is (preserved) in Sijjin.
Pickthal	Nay, but the record of the vile is in Sijjin -
Shakir	Nay! most surely the record of the wicked is in the Sijjin.

## ﴿8﴾ وَمَا أَدْرَاكَ مَا سِجْنٌ

What	مَا	Will make you know	أَدْرَاكَ	And what	وَمَا
				(is) Sijjin	سِجْنٌ

Translit	<i>Wa Mā 'Adrāka Mā Sijjīnun</i>
AhmedAli	اور آپ کو کیا نہ کر کہ سجین کیا ہے
Jalandhry	اور تم کیا جانتے ہوں کہ سجین کیا چیز ہے؟
YusufAli	And what will explain to thee what Sijjin is?
M.Khan	And what will make you know what Sijjīn is?
Pickthal	Ah! what will convey unto thee what Sijjin is! -
Shakir	And what will make you know what the Sijjin is?

## ﴿9﴾ كِتَابٌ مَرْقُومٌ

		inscribed	مَرْقُومٌ	A Register	كِتَابٌ
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Translit	<i>Kitābun Marqūmūn</i>
AhmedAli	ایک دفتر ہے جس میں لکھا جاتا ہے
Jalandhry	ایک دفتر ہے لکھا ہوا
YusufAli	(There is) a Register (fully) inscribed.

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M.Khan	A Register inscribed.
Pickthal	A written record.
Shakir	It is a written book.

﴿10﴾ وَيْلٌ يَوْمٌ لِلْمُكَذِّبِينَ

To those who deny	لِلْمُكَذِّبِينَ	That Day	يَوْمٌ	Woe	وَيْلٌ
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Translit	Waylun Yawma'idhin Lilmukadhdhibina
AhmedAli	اس دن جھلانے والوں کے لئے تباہی ہے
Jalandhry	اس دن جھلانے والوں کی خرابی ہے
YusufAli	Woe, that Day, to those that deny—
M.Khan	Woe, that Day, to those who deny.
Pickthal	Woe unto the repudiators on that day!
Shakir	Woe on that day to the rejecters,

﴿11﴾ الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ

The Day	يَوْمٌ	Who deny	يُكَذِّبُونَ	Those	الَّذِينَ
				(of) Recompense	الدِّينِ

Translit	Al-Ladhīna Yukadhdhibūna Biyawmi Ad-Dīni
AhmedAli	وہ جو انصاف کے دن کو جھلاتے میں
Jalandhry	(یعنی) جو انصاف کے دن کو جھلاتے میں
YusufAli	Those that deny the Day of Judgment.
M.Khan	Those who deny the Day of Recompense.
Pickthal	Those who deny the Day of Judgment
Shakir	Who give the lie to the day of judgment.

﴿12﴾ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدِ أَثِيمٍ

It	بِهِ	Can deny	يُكَذِّبُ	And none	وَمَا
Transgressor beyond bounds	مُعْتَدِ	Every	كُلُّ	Except	إِلَّا
				sinner	أَثِيمٍ

Translit	Wa Mā Yukadhdhibu Bihi 'Illiā Kullu Mu'tadin 'Aθīmin
AhmedAli	اور اس کو وہی جھلاتا ہے جو مدد سے بڑھا ہوا آنکھ گارب ہے

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Jalandhry	اور اس کو جھنلتا وہی ہے جو حد سے تکل جانے والا گھنگار ہے
YusufAli	And none can deny it but the Transgressor beyond bounds the Sinner!
M.Khan	And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh), the sinner!
Pickthal	Which none denieth save each criminal transgressor,
Shakir	And none gives the lie to it but every exceeder of limits, sinful one

﴿13﴾ إِذَا تُشْلِي عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

To him	عَلَيْهِ	Are recited	تُشْلَى	When	إِذَا
Tales	أَسَاطِيرُ	He says	قَالَ	Our Verses	آيَاتُنَا
				(of) the ancients	الْأَوَّلِينَ

Translit	<i>'Idhā Tūtlā 'Alayhi 'Āyātunā Qāla 'Asāfi'rū Al-'Awwalīnā</i>
AhmedAli	جب اس پر ہماری آئیں پڑھی جاتی میں تو کہتا ہے پہلوں کی کہانیاں میں
Jalandhry	جب اس کو ہماری آئیں سائی جاتی میں تو کہتا ہے کہ یہ تواگلے لوگوں کے افسانے میں
YusufAli	When Our Signs are rehearsed to him, he says "Tales of the Ancients!"
M.Khan	When Our Verses (of the Qur'an) are recited to him he says: "Tales of the ancients!"
Pickthal	Who, when Our revelations are recited unto him, saith: (Mere) fables of the men of old.
Shakir	When Our communications are recited to him, he says: Stories of those of yore.

﴿14﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

(is) Rana (covering of sins and evil deeds)	رَانَ	But	بَلْ	Nay	كَلَّا
Which	مَا	Their hearts	قُلُوبِهِمْ	On	عَلَى
				They used to earn	كَانُوا يَكْسِبُونَ

Translit	<i>Kallā Bal Rāna 'Alá Qulūbihim Mā Kānū Yaksibūna</i>
AhmedAli	ہرگز نہیں بلکہ ان کے (بڑے) کاموں سے ان کے دلوں پر زنگ لگ گیا ہے
Jalandhry	دیکھو یہ جو (اعمال بد) کرتے میں ان کا ان کے دلوں پر زنگ بیٹھ گیا ہے
YusufAli	By no means! But on their hearts is the stain of the (ill) which they do!
M.Khan	Nay! But on their hearts is the Rāna (covering of sins and evil deeds) which they used to earn
Pickthal	Nay, but that which they have earned is rust upon their hearts.
Shakir	Nay! rather, what they used to do has become like rust . upon their hearts.

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﴿15﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمْحُجُوْبُونَ

From	عَنْ	Surely they	إِنَّهُمْ	Nay	كَلَّا
(will be) veiled	لَمْحُجُوْبُونَ	That Day	يَوْمَئِذٍ	Their Lord	رَبِّهِمْ

Translit	<i>Kallā 'Innahum 'An Rabbihim Yawma'idhin Lamahjūbūna</i>
AhmedAli	ہر گو نمیں بے شک وہ اپنے رب سے اس دن روک دیتے جائیں گے
Jalandhry	بے شک یہ لوگ اس روز اپنے پورا دگار (کے دیار) سے اوٹ میں ہوں گے
YusufAli	Verily, from (the Light of) their Lord, that Day, will they be veiled.
M.Khan	Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.
Pickthal	Nay, but surely on that day they will be covered from (the mercy of) their Lord.
Shakir	Nay! most surely they shall on that day be debarred from their Lord.

﴿16﴾ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ

Indeed will burn	لَصَالُو	Verily they	إِنَّهُمْ	Then	ثُمَّ
				(in) the Hell	الْجَحِيمِ

Translit	<i>Thumma 'Innahum Laṣālū Al-Jahīmi</i>
AhmedAli	پھر بے شک وہ دوزخ میں گرنے والے ہیں
Jalandhry	پھر دوزخ میں جا داغل ہوں گے
YusufAli	Further, they will enter the Fire of Hell.
M.Khan	Then, verily they will indeed enter (and taste) the burning flame of Hell.
Pickthal	Then lo! they verily will burn in hell,
Shakir	Then most surely they shall enter the burning fire.

﴿17﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

This	هَذَا	It will be said	يُقَالُ	Then	ثُمَّ
(it)	بِهِ	You used to	كُنْتُمْ	(is) which	الَّذِي

Translit	<i>Thumma Yuqālu Hādhā Al-Ladhī Kuntum Bihi Tukadhdhibūna</i>
AhmedAli	پھر کما جائے گا کہ یہی ہے وہ جسے تم جھٹلاتے تھے
Jalandhry	پھر ان سے کما جائے گا کہ یہ وہی چیز ہے جس کو تم جھٹلاتے تھے
YusufAli	Further, it will be said to them: "This is the (reality) which ye rejected as false!"
M.Khan	Then, it will be said to them: "This is what you used to deny!"
Pickthal	And it will be said (unto them): This is that which ye used to deny.

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Shakir Then shall it be said: This is what you gave the lie to.

## ﴿18﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلْيَيْنَ

Record	كِتَابٌ	Verily	إِنَّ	Nay	كَلَّا
illiyn	عِلْيَيْنَ	(will be) indeed in	لَفِي	(of) the righteous	الْأَبْرَارِ

Translit	<i>Kallā 'Inna Kitāba Al-'Abrāri Lafī 'Illiyīna</i>
AhmedAli	ہرگز نہیں ہے شک نیکوں کے اعمال نامے علیین میں میں
Jalandhry	(یہ بھی) سن رکھو کہ نیکوں کے اعمال علیین میں میں
YusufAli	Nay, verily the Record of the Righteous is (preserved) in 'Illiyn.
M.Khan	Nay! Verily, the Record (writing of the deeds) of Al-Abrār (the pious and righteous), is (preserved) in 'Illiyyūn.
Pickthal	Nay, but the record of the righteous is in 'Illiyn -
Shakir	Nay! Most surely the record of the righteous shall be in the Iliyin.

## ﴿19﴾ وَمَا أَدْرَاكَ مَا عِلْيُونَ

What	مَا	Will make you know	أَدْرَاكَ	And what	وَمَا
				(is) illiyun	عِلْيُونَ

Translit	<i>Wa Mā 'Adrāka Mā 'Illiyyūna</i>
AhmedAli	اور آپ کو کیا نہ کہ علیین کیا ہے
Jalandhry	اور تم کو کیا معلوم کہ علیین کیا چیز ہے؟
YusufAli	And what will explain to thee what 'Illiyn is?
M.Khan	And what will make you know what 'Illiyyūn is?
Pickthal	Ah, what will convey unto thee what 'Illiyn is! -
Shakir	And what will make you know what the highest Iliyin is?

## ﴿20﴾ كِتَابٌ مَرْقُومٌ

		Inscribed	مَرْقُومٌ	A register	كِتَابٌ
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Translit	<i>Kitābun Marqūmūn</i>
AhmedAli	ایک دفتر ہے جس میں لکھا جاتا ہے
Jalandhry	ایک دفتر ہے لکھا ہوا
YusufAli	(There is) a Register (fully) inscribed.
M.Khan	A Register inscribed.
Pickthal	A written record,

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Shakir It is a written book,

## ﴿21﴾ يَشْهُدُهُ الْمُقْرَبُونَ

	Those nearest (to Allah)	الْمُقْرَبُونَ	To which bear witness	يَشْهُدُهُ
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Translit	<i>Yash/haduhu Al-Muqarrabūna</i>				
AhmedAli				اے مقرب فرشتے دیکھتے ہوں	گے
Jalandhry				جس کے پاس مقرب (فرشتے) عاشر رہنے میں	
YusufAli	To which bear witness those Nearest (to Allah).				
M.Khan	To which bear witness those nearest (to Allâh, i.e. the angels).				
Pickthal	Attested by those who are brought near (unto their Lord).				
Shakir	Those who are drawn near (to Allah) shall witness it.				

## ﴿22﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

(will be) in	لِفِي	The righteous	الْأَبْرَارَ	Verily	إِنَّ
				Delight	نَعِيمٍ

Translit	<i>'Inna Al-'Abrāra Lafī Na 'īmin</i>				
AhmedAli				بے شک نیکو کا رجنت میں ہوں گے	
Jalandhry				بے شک نیک لوگ چین میں ہوں گے	
YusufAli	Truly the Righteous will be in Bliss:				
M.Khan	Verily, Al-Abrâr (the pious who fear Allâh and avoid evil) will be in Delight (Paradise).				
Pickthal	Lo! the righteous verily are in delight,				
Shakir	Most surely the righteous shall be in bliss,				

## ﴿23﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ

looking	يَنْظُرُونَ	Thrones	الْأَرَائِكِ	On	عَلَى
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Translit	<i>'Alá Al-'Arā'iki Yanžurūna</i>				
AhmedAli				تختوں پر بیٹھے دیکھ رہے ہوں گے	
Jalandhry				تختوں پر بیٹھے ہوئے نظارے کریں گے	
YusufAli	On Thrones (of Dignity) will they command a sight (of all things):				
M.Khan	On thrones, looking (at all things).				
Pickthal	On couches, gazing,				
Shakir	On thrones, they shall gaze;				

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## ﴿24﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَصْرَةَ النَّعِيمِ

Their faces	وُجُوهِهِمْ	In	فِي	You will recognize	تَعْرِفُ
		(of) delight	النَّعِيمِ	The brightness	نَصْرَةَ

Translit	<i>Ta`rifu Fī Wujūhihim Nadrata An-Na`imi</i>				
AhmedAli				آپ ان کے چہروں میں نعمت کی تازگی معلوم کریں گے	
Jalandhry				تم ان کے چہروں ہی سے راحت کی تازگی معلوم کر لو گے	
YusufAli	Thou wilt recognise in their Faces the beaming brightness of Bliss.				
M.Khan	You will recognise in their faces the brightness of delight.				
Pickthal	Thou wilt know in their faces the radiance of delight.				
Shakir	You will recognize in their faces the brightness of bliss.				

## ﴿25﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ

Pure wine	رَحِيقٍ	From/of	مِنْ	They will be given to drink	يُسْقَوْنَ
				Sealed	مَخْتُومٍ

Translit	<i>Yusqawna Min Rahiqin Makhtūmin</i>				
AhmedAli				ان کو نالص شراب مہر لگی ہوئی پلائی جائے گی	
Jalandhry				ان کو نالص شراب سربہ پلائی جائے گی	
YusufAli	Their thirst will be slaked with Pure Wine sealed:				
M.Khan	They will be given to drink of pure sealed wine.				
Pickthal	They are given to drink of a pure wine, sealed,				
Shakir	They are made to quaff of a pure drink that is sealed (to others).				

## ﴿26﴾ وَفِي ذَلِكَ فَلِيَتَنَافِسِ الْمُتَنَافِسُونَ

And for	وَفِي	(will be) smell of musk	مِسْكٌ	The last thereof	خِتَامَهُ
Those who want to strive	الْمُتَنَافِسُونَ	Let strive	فَلِيَتَنَافِسِ	This	ذَلِكَ

Translit	<i>Khitāmuhu Miskun Wa Fī Dhālika Falyatanāfasi Al-Mutanāfisūna</i>				
AhmedAli				اس کی مہر مشک کی ہوگی اور رغبت کرنے والوں کو اس کی رغبت کرنی چاہیے	
Jalandhry				جس کی مہر مشک کی ہوگی تو (نعمتوں کے) شانقین کو پاہیزے کر اسی سے رغبت کریں	
YusufAli	The seal thereof will be musk: and for this let those aspire, who have aspirations:				
M.Khan	The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e.				

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	hasten earnestly to the obedience of Allâh).
Pickthal	Whose seal is musk - for this let (all) those strive who strive for bliss -
Shakir	The sealing of it is (with) musk; and for that let the aspirers aspire.

## ﴿27﴾ وَمَرَاجِهُ مِنْ تَسْنِيمٍ

Tasnim	تَسْنِيمٍ	From	مِنْ	And its mixture (will be)	وَمَرَاجِهُ
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Translit	Wa Mizâjuhu Min Tasnîmin
AhmedAli	اور اس میں تنسیم ملی ہو گی
Jalandhry	اور اس میں تنسیم (کے پانی) کی آمیزش ہو گی
YusufAli	With it will be (given) a mixture of Tasnim:
M.Khan	It (that wine) will be mixed with Tasnîm.
Pickthal	And mixed with water of Tasnim,
Shakir	And the admixture of it is a water of Tasnim,

## ﴿28﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

Whereof	بِهَا	Will drink	يَشْرَبُ	A spring	عَيْنًا
				Those nearest to Allah	الْمُقَرَّبُونَ

Translit	'Aynâan Yashrabu Bihâ Al-Muqarrabûna
AhmedAli	وہ ایک چشمہ ہے اس میں سے مقرب پیسیں گے
Jalandhry	وہ ایک چشمہ ہے جس میں سے (غذا کے) مقرب پیسیں گے
YusufAli	A spring, from (the waters) whereof drink those Nearest to Allah.
M.Khan	A spring whereof drink those nearest to Allâh.
Pickthal	A spring whence those brought near to Allah drink.
Shakir	A fountain from which drink they who are drawn near (to Allah).

## ﴿29﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

Who committed crimes	أَجْرَمُوا	Those	الَّذِينَ	Verily	إِنَّ
Those who	الَّذِينَ	At	مِنْ	They used to	كَانُوا
		Laugh	يَضْحَكُونَ	Believed	آمَنُوا

Translit	'Inna Al-Ladhîna 'Ajramû Kânû Mîna Al-Ladhîna 'Âmanû Yaðhâkûna
AhmedAli	بے شک نافرمان (دنیا میں) ایمان داروں سے ہنسی کیا کرتے تھے

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Jalandhry	بُونَجَار (یعنی کفار) میں وہ (دنیا میں) مومنوں سے ہنسی کیا کرتے تھے				
YusufAli	Those in sin used to laugh at those who believed,				
M.Khan	Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.				
Pickthal	Lo! the guilty used to laugh at those who believed,				
Shakir	Surely they who are guilty used to laugh at those who believe.				

## ﴿30﴾ وَإِذَا مَرُوا بِهِمْ يَتَعَامِرُونَ

By them	بِهِمْ	They passed	مَرُوا	And whenever	وَإِذَا
				They used to wink one to another	يَتَعَامِرُونَ

Translit	Wa 'Idhā Marrū Bihim Yataghāmazūna				
AhmedAli			اور جب ان کے پاس سے گزرتے تو آپس میں انگھے اشارے کرتے تھے		
Jalandhry			اور جب ان کے پاس سے گزرتے تو همارت سے اشارے کرتے		
YusufAli	And whenever they passed by them, used to wink at each other (in mockery);				
M.Khan	And whenever they passed by them, used to wink one to another (in mockery);				
Pickthal	And wink one to another when they passed them;				
Shakir	And when they passed by them, they winked at one another.				

## ﴿31﴾ وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا فَكِهِنَّ

To	إِلَى	They returned	انْقَلَبُوا	And when	وَإِذَا
Jesting	فَكِهِنَّ	They would return	انْقَلَبُوا	Their own people	أَهْلِهِمُ

Translit	Wa 'Idhā Anqalabū 'Ilá 'Ahlihimu Anqalabū Fakihīna				
AhmedAli			اور جب اپنے گھر والوں کے پاس لوٹ کر جاتے تو بہتے ہوئے جاتے تھے		
Jalandhry			اور جب اپنے گھر کو لوٹتے تو اتراتے ہوئے لوٹتے		
YusufAli	And when they returned to their own people, they would return jesting;				
M.Khan	And when they returned to their own people, they would return jesting;				
Pickthal	And when they returned to their own folk, they returned jesting;				
Shakir	And when they returned to their own followers they returned exulting.				

## ﴿32﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هُؤُلَاءِ لَضَالُّونَ

They said	قَالُوا	They saw them	رَأَوْهُمْ	And when	وَإِذَا
Indeed have gone astray	لَضَالُّونَ	These	هُؤُلَاءِ	Verily	إِنَّ

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Translit	<i>Wa 'Idhā Ra'awhum Qālū 'Inna Hā'uulā' Lađāllūna</i>
AhmedAli	اور جب ان کو دیکھتے تو کہتے ہے شک یہی گمراہ میں
Jalandhry	اور جب ان (مومنوں) کو دیکھتے تو کہتے کہ یہ تو گمراہ میں
YusufAli	And whenever they saw them, they would say "Behold! these are the people truly, astray!"
M.Khan	And when they saw them, they said: "Verily, these have indeed gone astray!"
Pickthal	And when they saw them they said: Lo! these have gone astray.
Shakir	And when they saw them, they said: Most surely these are in error;

## ﴿33﴾ وَمَا أُرْسَلُوا عَلَيْهِمْ حَافِظِينَ

Over them	عَلَيْهِمْ	They had been sent	أُرْسَلُوا	But not	وَمَا
				(as) watchers	حَافِظِينَ

Translit	<i>Wa Mā 'Ursilū 'Alayhim Ḥāfiẓīna</i>
AhmedAli	حالانکہ وہ ان پر نگہبان بنائ کر نہیں بھیج گئے تھے
Jalandhry	حالانکہ وہ ان پر نگاراں بنائ کر نہیں بھیج گئے تھے
YusufAli	But they had not been sent as Keepers over them!
M.Khan	But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
Pickthal	Yet they were not sent as guardians over them.
Shakir	And they were not sent to be keepers over them.

## ﴿34﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

Who believe	آمَنُوا	Those	الَّذِينَ	But this Day	فَالْيَوْمَ
Will laugh	يَضْحَكُونَ	The disbelievers	الْكُفَّارِ	At	مِنَ

Translit	<i>Fālyawma Al-Ladhīna 'Āmanū Mina Al-Kuffāri Yādhakūna</i>
AhmedAli	پس آج وہ لوگ جو ایمان لائے کھار سے بنی رہے ہوں گے
Jalandhry	تو آج مون کافروں سے بنی کریں گے
YusufAli	But on this Day the Believers will laugh at the Unbelievers.
M.Khan	But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers
Pickthal	This day it is those who believe who have the laugh of disbelievers,
Shakir	So today those who believe shall laugh at the unbelievers;

## ﴿35﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ

look	يَنْظُرُونَ	Thrones	الْأَرَائِكِ	On	عَلَى
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Translit	ˋAlá Al-'Arā'iki Yanžurūna
AhmedAli	تختوں پر بیٹھے دیکھ رہے ہوں گے
Jalandhry	(اور) تختوں پر (بیٹھے ہوئے ان کا حال) دیکھ رہے ہوں گے
YusufAli	On Thrones (of Dignity) They will command (a sight) (of all things).
M.Khan	On (high) thrones, looking (at all things).
Pickthal	On high couches, gazing.
Shakir	On thrones, they will look.

## ﴿36﴾ هَلْ ثُوَبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

The disbelievers	الْكُفَّارُ	Paid	ثُوبَ	Are not	هَلْ
do	يَفْعَلُونَ	They used to	كَانُوا	For what	مَا

Translit	<i>Hal Thūwiba Al-Kuffāru Mā Kānū Yaf'alūna</i>
AhmedAli	آیا کافروں کو بدلہ دیا گیا ہے ان اعمال کا جو وہ کیا کرتے تھے
Jalandhry	تو کافروں کو ان کے علوم کا (پورا پورا) بدلہ مل گیا
YusufAli	Will not the Unbelievers have been paid back for what they did?
M.Khan	Are not the disbelievers paid (fully) for what they used to do?
Pickthal	Are not the disbelievers paid for what they used to do?
Shakir	Surely the disbelievers are rewarded as they did.